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would leave us with a permanent class of unemployed, and "so long as there remains this standing pool of excessive labor, it is difficult to see how the wages of low unskilled workers can be materially changed."

STEPHEN F. WESTON.

Éléments de Sociologie. Par COMBES DE LESTRADE. Paris, Félix Alcan, 1889.—8vo, 279 pp.

Sociologie und Politik. Von LUDWIG GUMFLOWICZ. Leipzig, Duncker und Humblot, 1892.—8vo, 162 pp.

Les Lois Sociologiques. Par GUILLAUME DE GREEF. Bruxelles, Oscar Moyolez et Jules Audiarte, 1891.—8vo, 63 pp.

These three titles stand for as many different conceptions of sociology, which it will be instructive to compare. They are fairly representative of the views of leading writers on this science at the present time. At one extreme we have that examination of social institutions which begins in description or analysis, but shades into a discussion of policy ; at the other an attempt to discover immutable laws that will enable us to explain and predict the combinations of social elements as rigorously as the chemist explains and predicts the combinations of matter. The two positions do not absolutely exclude each other, and we cannot say that the Viscount Combes de Lestrade is inconsistent in affirming that sociology is a science of previsions, while devoting much space to a discussion of the merits of institutions as they are and as they might be, or that Dr. de Greef, whose chief ambition is to formulate the natural laws of social action, is necessarily untrue to his scientific principles when he advocates measures of democratic socialism. But for the purposes of pure science it makes a difference whether causation is or is not so far and so distinctly traceable in the phenomena studied, that the investigator's whole attention is absorbed in learning what is and what certainly will be, to the practical exclusion of his likes and dislikes. Whether this is possible in the study of society, is precisely the question that sociologists have to answer by their methods and their books, before their scientific credentials can be written. Meanwhile diversity of view and variety of treatment should be welcomed.

The *Éléments de Sociologie* is not a systematic, or even an orderly, work ; the reader seeks in vain for a clue to the principle, if any, on which the chapters have been put together. Perhaps this absence of arrangement is studied ; for it is in marked contrast to the current fashion in sociological writing, and permits free play to the author's individuality. In another important respect, too, the work has a distinct character of its own ; there is no attempt to describe society comprehensively,

none to trace out the evolution of institutions from the beginning, and none to discover in social phenomena a hierarchical succession or an order of subordination. The conception of society as a great being, biological or spiritual, is ridiculed. As the author views it, society exists as soon as a number of individuals coexist. It is no mystical somewhat ; it has no consciousness ; it does not rest on contract ; no man can get out of it or away from it, and if he could he would cease to be a man. It is merely the aggregate of individuals plus those arrangements, institutions, conventions, forbearances, and so on, that make living together comfortable and profitable. To make possible the life of an intellectually developed humanity, certain institutions, beliefs and sentiments are absolutely necessary ; and it is from this point of view that Combes de Lestrade regards them. They are in this sense the components of society ; and to understand how and why they are indispensable, is therefore to know the elements of sociology. Accordingly, the author would restrict sociology to this study of the necessary constituent elements of society, and leave to political economy the consideration of their working or function. Consistently with these views he distinguishes society from the state. Society is general and inevitable ; the state is particular and rests on contract or consent. Rights and obligations inhere in social relationships. The state does not create them, but finds them already existent and is itself bound by them.

What, then, are these essential factors of society ? Viscount de Lestrade makes no formal enumeration, but selects for his own examination these : marriage and the family, liberty, morals, patriotism, governments, religions, the social instinct, property, and such hereditary ideas and feelings as bravery, chastity, love of eloquence and reverence for age. Under the family he studies the problem of education and the sociological rôle of the sexes. The treatment of these topics is impartial, but strongly conservative in tendency, the author's personal feeling being evidently in perfect accord with his reasoned conviction that humanity could not get on if its time-honored habits and customs were destroyed.

Moral and legal relationships and certain psychical facts are thus the elements into which Combes de Lestrade resolves society. Are these really the ultimate elements ? Is this analysis final ? Are the boundary lines of sociology rightly drawn in this book ? A majority of sociologists will answer all these questions in the negative, though few, if any, will question that we have in these pages an able and original contribution to a science that has not yet assumed its final form.

In the sociology of Professor Ludwig Gumplowicz we find system, rigorous adherence to a chosen method, and an analysis of social facts carried back to an interpretation in terms of ethnographical relations. Dr. Gumplowicz's first sociological treatise was the suggestive work

entitled *Der Rassenkampf*, published in 1883, in which a serious attempt was made to explain the course of history and the structure and politics of modern society by the original differences, the conflicts, interminglings and amalgamations of ethnical groups. In the *Grundriss der Sociologie*, published two years later, the author developed in outline a complete theoretical sociology. His attempt, too, like that of the Viscount Combes de Lestrade, is to find the social elements, but he conceives the problem in a different way and insists that the true social element is neither an institution nor an idea nor a biological process. It is a concrete social group of living men with all their feelings and habits; in short, the primitive horde or tribe. Social structure, industrial organization, government and intellectual progress all begin when these elements are bound together in lordship and subordination; some groups, having subdued others, established government over them and set them at enforced labor. And now, in this latest work on *Sociology and Politics*, we have an application of these notions to the problem of practical politics. Of the four books into which the volume is divided, the first is on the scientific character of sociology, and its relations to such special social sciences as statistics, ethnology, political economy and jurisprudence; the second is on history as a natural process; the third is on politics as applied sociology; while the fourth is an exceedingly interesting and valuable review of recent sociological literature. Much of this matter, as the reader will have inferred, is a repetition in other words and with new examples, of the doctrines of the former volumes; but in the third book, which rightly gives the general title to the whole work, there is much that is fresh and of timely interest. The theory that all social action is essentially a *Kulturkampf* growing out of the antagonisms of heterogeneous ethnical elements, is made the basis of an instructive discussion of the relations of modern European powers.

Of all sociological undertakings now in progress, the most comprehensive, after Mr. Herbert Spencer's, is the *Introduction à la Sociologie*, by Dr. Guillaume de Greef, of Brussels, a lawyer in active practice and professor in the School of Social Sciences in the university of that city. In his younger days he was an ardent socialist, an active contributor to radical journals and one of the founders of *L'Internationale*. Yet he found time and had the taste for other studies, which resulted in a series of articles on the history of philosophy and an excellent abridgment of Spencer's *Principles of Psychology*. These were followed by a number of monographs on special economic questions. In 1886 he published the first part of his *Introduction à la Sociologie*. This bore the subtitle *Éléments*. The second part, which appeared in 1889, is called *Fonctions et Organes*. A third will be on *Structure Générale*, and a fourth on *La Dynamique des Sociétés*. On the foundation laid in these volumes the

tireless author hopes to base special studies of the philosophy of credit, the philosophy of money, prayer and sacrifice, the philosophy of political doctrines, the philosophy of law, social pathology, and, finally, a volume on *Solutions Sociales Pratiques*.

As Gumplowicz would carry the search for social elements back to heterogeneous ethnical groups, de Greef would go further yet and find the ultimate factors in environment and population, in biological laws and psychical activities. He does not, however, with Spencer and Schäffle, press very far the analogy of society to the physical organism. He lays much stress on the question: What fact is it that distinguishes a society from all other aggregates in the world, as assimilation and cell division distinguish the organism, or as numerical atomic relations distinguish the chemical elements? His answer is that this fact is contract; not contract in the technical legal sense, but voluntary agreement, consent or understanding between two or more self-conscious persons. Social progress he therefore conceives as the steady replacement of relations maintained by force by relations based on consent.

Les Lois Sociologiques is not a part of the *Introduction à la Sociologie*, but a publication of the opening lectures of the course on sociology delivered at the University of Brussels last fall. It may be pronounced without hesitation the best discussion of sociological law—that is, of natural law in social phenomena—that has yet appeared in any quarter, and for the reason that the author not only tells us exactly what he means by a sociological law, but gives numerous concrete examples to illustrate that meaning. Causes, he says, are the more general relations of likeness and difference, of coexistence and sequence, to which we refer a particular phenomenon. A law is a necessary (*i.e.* an unvarying) relation between the phenomenon and the conditions in which it appears. Taking these definitions, we certainly can discover cause and law in society. An example of an economic sociological law is the reduction of the proportion of dead weight to total pounds of freight moved as commerce increases. Examples of sociological law in genic phenomena are found in the statistics of illegitimate births; in moral phenomena in the statistics of suicide; and in phenomena varying with juridical conditions in the statistics of infanticide. Though these examples in themselves are not new, they acquire a fresh significance in Dr. de Greef's presentation and use of them.

Taken together, these monographs will afford the discriminating reader a good insight into the probable present and future tendencies of sociological inquiry. Each contributes something essential to a science that unquestionably is now incomplete and confused, but which certainly will in time assume a more definite outline and a surer tone.

F. H. GIDDINGS.